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# THE KOREA MISSION FIELD



SEVERANCE MEDICAL COLLEGE SEOUL.

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# THE KOREA MISSION FIELD

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**EDITOR.**—LILLIAS H. UNDERWOOD.

**ASSOCIATE EDITOR.**—H. H. UNDERWOOD.

**BUSINESS MANAGER.**—Mr. GERALD BONWICK, the Tract House, Seoul.

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## NOTES AND PERSONALS.

Missionaries travelling to Chairyang or Haiju can now go by public automobile with speed and comfort.

Rev. and Mrs. C. S. Hoffman of Kangei announce the birth of a son Stanley Livingstone, on June the fourth, nineteen thirteen. We rejoice with them.

Dr. and Mrs. Bigger of Kankei Station have also welcomed a little one but no definite word has come as to name or date. Suffice it that a new joy has come to Kankei and all of us.

Dr. Patterson of Kunsan who was planning a few days rest in Seoul arrived there just in time to be summoned to Sorai Beach where young Mr. McEchearn of the same station was lying ill of fever, which the doctor pronounced Typhoid. Mr. McEchearn had just arrived in Sorai and was anticipating a happy summer at the sea shore, only to be prostrated not only with Typhoid but Mumps. However with a doctor of his own station, and the trained nurse Miss Campbell there to take care of him, he had a comparatively light case of Typhoid, and made a speedy recovery.

Many of the missionary workers, at present writing, July—are taking a few weeks holiday, at Powkhan, Kwanaksan, Fusan, Wonsan, Sorai or Syen Chun. Some will go up the Taiton River in House Boats. It is pretty generally admitted that a change makes for better work during the year.

We rejoice that Miss Pieters of Japan who was operated on in Severance, has come thro nicely.

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Mr. and Mrs. R. O. Reiner of Taiku announce the birth of twin boys, weighing  $5\frac{1}{4}$  lbs. each, on Aug. 16th. Three cheers!

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We are told that Miss Shields of Seoul will go to America in September.

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Rev. Wade Koons and family arrived in Korea from furlough in Sept. We are happy to welcome them back.

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Dr. Underwood has been busily revising his grammar at Sorai this summer, where he has had the assistance of two Korean literary assistants, and he hopes soon to place it in the hands of students.

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We are informed from various sources that the language examinations were more than usually stiff this year, and were watered by not a few tears and adjectived in as vigorous language as young missionaries commonly use.

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Miss Grace Lucas of Nankin China has been visiting at Kunsan.

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Dr. W. L. Swallen has received the degree of D. D. from Wooster University. Many Congratulations.

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Dr. McLaren of the Australian mission was ill in Pyeng Yang with Mumps is July.

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Mr. Maury has been collecting specimens of sea life at Sorai Beach for his winter classes in Pyeng Yang.

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The Y.M.C.A. Students Conference was held in Song Do in July. Dr. Weir was Chairman. Mr. Cram, Dr. Hardy, Dr. Gale, Dr. Underwood, Pastor Chai Hong, O, and Prof. Sin addressed them.

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We are delighted to note the return of Miss Frey from furlough.

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Rev. T. I. Mansfield of Hoi Ryung, Canadian mission announces the good news that a daughter was born in their home on Aug. 5th.

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Dr. and Mrs. Mills, Presbyterian Mission, are expected early this month in Korea.

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Dr. Wells and family returned to Pyeng Yang from their regular furlough in America about the middle of August bringing with them the long desired matron for the foreign school. We trust that they were greatly benefited and refreshed by their trip and are able to come to the tasks awaiting them with new vigor.



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**“THE CHRISTIAN MOVEMENT IN JAPAN.”**

This is a book which one would not suppose has much to do with a serial like the Field devoted solely to *Korean Missions*, but it not only contains some seven pages—mainly most interesting statistics on *Korean Missions*, but also accounts of some of the problems of Japanese Missions, some of the methods now being used there, and of the attitude of some of their leaders, which well deserve the close attention of those engaged in or interested in mission work in Korea, since the two countries have now become politically one.

The seven pages which deal with work among Koreans, were prepared by Dr. Adams and Mr. Swinehart, the latter speaking, only of the new Sunday School methods. The notes prepared by Mr. Adams, giving the results of the 30 years of Protestant missions are thrilling, and carry a lesson too, as to the results apparently to be obtained by making the study of the Bible one prime object, and self-support as another. Yet one trembles to presume to say that this or that method, or this or that characteristic of the people is accountable for the rapid growth here. God has been in it all from the first so manifestly, that we can only bow in adoration and say, it is the Lords doing.”

We only wish Dr. Adams statistics might have been more complete, but we know that this is one of the most difficult, if not impossible things to accomplish. Dr. Adams tells us that during the year just past, at the time of his writing, there were 11,700 baptisms in the six federated missions, and one needs to know how slowly and carefully applicants are admitted to baptism to understand what this means. The N. Presbyterian mission alone held during that year 1,055 Bible Conference or study classes running from four days to two weeks each, nearly all over the country, with an aggregate attendance of 43,398 persons. The Bible Societies during the year disposed of 245,219 Scriptures or Portions of Scriptures at about cost price. There are 2,571 Congregations all definitely organized. The total roll of full communicant members comes to 68,195, probationers 46,175, other adherents regularly attending 64,797 a total of 179,167.

We have thus culled a few of the most striking figures, which may tempt our readers to look over the whole article.

The problems of Japanese missions are not as a rule those of Korean missions, the people are very different in character and customs, the work is a much older one, carried on by a greater variety of missions, under rather different methods, some of which have developed from the political and social conditions of the country; but now that Korea and Japan are under one government, and that the Christians of both countries are drawing more closely together, that Japanese native missionaries are coming to Korea, and, along every line, influences of various kinds are continuously pressing for closer and closer affiliation, it behoves us to study the problems of missionaries in Japan; how they are being met; and with what results. This study should be comprehensive as well as parti-

cular, made on the ground, from our own observation reinforced by what various men and women of various missions and long experience can tell us. There are things we would do well to imitate, and things against which, perhaps, we should do well to guard with all the wisdom we can obtain, with all the fear and fervor of those who long to see Christ's kingdom quickly and firmly established in Korea.

One of the new methods of work mentioned in this book, is to the writers mind, as fascinating and full of promise as Mr. Swineharts heathen Sunday School work. That is the advertising work explained by Mr. Pieters. It is no doubt very lavish in time, men and money, but we look for grand results, and we advise our readers to enquire into it very carefully. It certainly has the great merit of reaching thousands who would never touch a tract or a testament, or enter a church or listen to a word of exhortation. The Nicodemus men, who are proud and shy or cowardly, but would much like to enquire into Christianity could they do so without the knowledge of any one, even of their families.

As to the attitude of some of the native Christians in Japan, those who read this book would do well to consider the editorial presented there, written by Rev. D. Ebina in the Shinjin, March 1913.

His closing paragraph is in part as follows:

"We must get rid of bigotry, conservatism, narrowness, and vituperation. Are there those who are hide bound by conservative theology, always on the hunt for heresy, rancorous and ready to vilify? For such we have no welcome for they are but hindrances to the work of making known the Gospel."

It seems a pity that some of these brethren have come to associate conservatism and conservative theology with such bad company as has here been done, and we hope and believe this does not express the opinion of the majority of Japanese Christians.

The church and the truths it stands for, is represented as an *immovable rock*. Jesus Christ we are told, is "*the same yesterday, to-day and forever*, Whittier tells us that

"In all the maddening maze of things  
And tossed by storm and flood,  
To one *fixed stake* my spirit clings."

Firm, fixed, unchanging truth, on which the weary soul may rest is the worlds great need. If Dr. Ebina represents the general trend of Japanese Christianity, alas for the Japanese church, and may God preserve the Korean church from that error. It is an error too to which the Oriental who is beginning to admire and imitate western civilization is only too liable to fall a victim. The motto seems to be, to put away everything old, and make everything new, and in doing this, they are in their enthusiasm, liable to go too far, and make no distinctions. The newer a thot, a philosophy, a custom, the better, *because it is new*. There is too little tendency to look into its real merits, too much readiness in the minds of the masses,

and the superficial at least, to take it wholesale on credit, *because it is new*.

We are seeing this in social customs in Korea to-day, and have been watching it grow for some years. Some of these things cause sufficient anxiety, but if in things religious the people begin to slip along the same lines, we shall need all wisdom, all prayer, all effort to keep them from going too far, and falling into the hopeless pit of agnosticism.

Let us pray God that His people here may learn to "Hold fast that which is good." Even at the risk of being conservative.

THE CHRISTIAN MOVEMENT IN JAPAN, (a year book for 1913), edited by Mr. John L. Dearing.

One copy cloth *yen* 1.25 Paper, *yen* 1.15 (in Japan and Korea) Ten copies, single order, to different address postage free. Address J. L. Dearing 75 Bluff, Yokohama. Also sold by the Korean Religious Tract Society, Seoul.

## A TRIP IN TAIKU TERRITORY.

ALEX. A. PIETERS.

I have been trying to get time to write you a full account of the trip but have been so pressed for time that I have not succeeded in doing so before this. By several forced marches I was able to complete a part of my trip and to reach home on Thanksgiving morning, after an absence of forty days. I had expected to spend the whole of December finishing the round of the churches, but had to postpone this until spring in order to begin work in the Union Bible Institute.

But to return. I began by starting out from Taiku for a twenty-five mile ride in a Japanese buss. Imagine a box four feet high and three feet square, with two narrow planks for seats, placed on four wheels, and driven over ruts, and bumps and stones, while the four passengers wedged inside of it are being thrown in all directions, striking violently each other as well as the unpadded box, and you will understand why I was glad to get out of it as soon as possible. My provisions and clothes I had sent from Taiku on a pack horse. Next morning I hired another horse for myself and proceeded to the first church, where I arrived the same evening. It is a strong church with a congregation of some 150, and a parish school. All that evening and next morning the elder of the church and I examined candidates for baptism, and at noon I held a service, baptizing 14 adults and 3 children and administering the Lord's supper. Two men who had been suspended for quarreling and one who had been suspended for marrying a heathen woman, were reinstated—the former because they had repented and made peace, the latter because his wife had become converted through her husband.

The distance to the next church was fifteen miles. One of the horses I had to send back; on the other one I loaded my camping outfit, and

we started out right after the service. This was a small church, and while three presented themselves for examination, only one was passed for baptism. Two others were received as catechumens. The baptized man was one of the richest and best educated in the village, and I appointed him leader. Here I was obliged to put six men under suspension for breaking the Sabbath. The next place was a small and very picturesque fishing village nestling by a large rocky promontory on the Japan Sea. Eight presented themselves for examination, and all showed a correct knowledge of the essential doctrines. Four of these were baptized and four received as catechumens. One man who had been excommunicated for gross sin a year before, was able to prove his complete reformation, and was received into membership again.

A rather tiresome tramp of twelve miles along the seashore through deep sand and over precipitous hills brought us to the next village, which is a port of some importance. Here the church consists of about fifty, baptized and catechumens. They have a good building and a parish school of forty boys and girls. The scholars were marched out some distance from the village to meet the "moksa" (pastor), and together with several of the men of the church they gave me a warm welcome. At this place I received ten catechumens.

At one small church the Leader had gathered a dozen boys of the village and on the strength of giving them general instruction was also teaching them the Bible. They passed a good examination before us, and were enrolled as catechumens. These boys were able to recite 65 questions of the Shorter Catechism.

Another church of about 50 Christians had collected in subscriptions enough money to endow a primary school. The number of Christians there had more than doubled in the last year. This was ascribed chiefly to the intercessory prayers of three old women who for a long time had been meeting together every day to pray for the Church. One of them had a son whom she had tried to persuade to accept the faith, but he stubbornly refused. Finally, tired of being preached to incessantly, he left home for another province. On the way, however, while in the midst of the rugged hills he encountered a severe thunder storm. Such storms are very unusual in Korea, and naturally the man was very much frightened. But he also saw in the flashes of lightning and peals of thunder the voice of an angry God, the one of whom his mother had been telling him. Prostrated on the ground he begged forgiveness for his stubbornness and filial disloyalty. The storm changed not only the direction of his travelling, for he immediately started for home; but has transformed his whole life by leading him to the acceptance of his mother's God and Saviour. He has been an earnest Christian ever since. The Leader of this same church in his zeal for the Gospel had indiscreetly chopped down a sacred tree of the village. The enraged people caught the man, tied him hand and foot, and started with him to the Magistrate for his proper punishment. On the way the man kept preaching to the people with such effect that they released him. One of the deacons, too had had

an unusual experience. Before conversion he was an inveterate gambler. When he accepted Christ he had in his possession gambling notes for some three hundred dollars, which is a very large sum in this country. These he turned over to his debtors. On the other hand all his own gambling debts he has been paying up scrupulously, a fact to be appreciated the more because Koreans as a rule are not as prompt in meeting their financial obligations as they might be.

At another place a tin smith whose wife had died leaving him with two small boys, after being instrumental in establishing a strong church in his own village, moved to another village some 95 miles away, and then while plying his trade he kept preaching to the villagers with the result that several believed. Not long after settling in that village the smith died. The Christians took charge of the two boys, and are caring for them in a most kindly way. Now, while it is not quite two years since the death of the smith, there are some thirty Christians in that village, and a church on a fine site is in the process of erection.

Again a former Roman Catholic was converted to Protestantism through one of our colporteurs. The nearest church was about twenty-five miles away, and for a long time this new convert used to go there once a month to worship. The other three Sundays he worshipped alone at home taking up his own collection. The collection, for the three Sundays he carried with him and handed them in when he went to the church. When, through his preaching, two more men of that village believed they decided to build a church. As they had not the means to purchase a site, the original Christian gave a piece of his own land for the church. The church was completed shortly before our arrival there, and the day previous to that the man spent the whole day papering the entire building with his own hands.

You will remember my speaking of spending three days at Kiung Ju. We have one of the largest churches of the district there. It is one of the oldest capitals of Korea. When the country consisted of three separate kingdoms at the beginning of the Christian era, Kiung Ju was the capital of the Silla Kingdom. It is only a small town now, but there still remain some interesting relics of the past in it. One of them is a curious ancient tower made of large cut stones fitted without mortar. The tradition says it was used for an observatory. Another relic, and this is probably the most valuable one found in Korea, is a magnificent bell some 12 feet high and 7 feet in diameter, all embossed with inscriptions and fanciful figures. It was rung mornings and evenings for the opening and shutting of the city gates, for it has been a custom in this country up to twenty years ago, that in all the walled cities the gates were kept closed during the night, and no one was allowed to pass through them. The bell was also rung at noon and at midnight, to indicate the time to the people. It is incomprehensible to me how the Koreans could have melted and cast such a mass of metal two thousand years ago, when now this art is only in a very primitive condition. Another relic of the past is found in the large number of conical mounds scattered

over the plains South of the town, and measuring from fifty to perhaps two hundred feet in height. The tradition tells us that many years ago the seers of the Silla kingdom discovered that the range of mountains South of the capital resembled a phoenix in the attitude that a hen assumes when she wants to set. It was necessary therefore to provide the eggs for the phoenix, as otherwise disaster for the whole kingdom would result. Consequently the king proceeded to build mounds between the town and the mountains. The people too were urged to build mounds, for which they were to be rewarded with income-producing official positions. In spite, however, of the great number of these earthen eggs provided for the phoenix, the kingdom of Silla came to an end in the tenth century. Some years later a wise monk was visiting the locality, and on being asked how it had happened that in spite of the efforts to preserve independence of the country by means of the eggs, the failure had been so complete, he explained that the seers who recognized a phoenix in the South mountains had made a grave mistake, for it was not a phoenix at all, but the plain with the hills surrounding it was in the shape of a boat, and consequently when the mounds were built on one side of the plain, their weight overthrew the balance of the boat and it capsized.

All that is left of the old palaces are three sites, with nothing on them except some memorial stone tablets, and large earthen embankments which were probably foundations for protecting walls. To continue about my visit there. The church I found quite prosperous, with a parish school of thirty, and a church building to seat two hundred. This building is old, and the people are now collecting funds to build a new church on a site adjoining the present building. The site has already been purchased and the old building will be turned over for the use of the school. The Christians here did not prove themselves earnest inquirers after the truth, for out of twenty that presented themselves for examination for baptism, only four were found ready. The rest were asked to wait six months, and learn more about the doctrines of our faith.

At the next place, which was only a small village, out of 12 that were examined ten were baptized—which illustrates once more the fact that it is not in the large congregations in the large cities that the most grace and knowledge are found.

The following congregation was a small one, too, but here, because the house of meeting is on a poor site they are planning to put up a new church for which almost all the funds have already been collected. One of the Christians whose house is on a site suitable for the proposed church volunteered to give up his house, and take in exchange the present church building, which is considerably inferior in value.

Later on our journey we came to a church that owed its existence to an old lady. For three years she had been the only Christian in the village, and walked ten miles every Sunday to church. She used all of her powers of persuasion in the effort to bring her husband to Christ, but he died outside the fold. Her three sons and their families, however, accepted Christianity, and gradually a church was built up there. For

six months past these families, children and the old lady included, have been holding daily sunrise prayer meetings in the church. The result of this was quite evident in the sweet Christian spirit permeating the whole atmosphere there.

This church, by the way, was the hardest one to reach. To get there we had to cross a mountain so high that it took us all morning and most of the afternoon to climb to the top; and while from there it seemed we could jump right down into the village, appearing below like a patch of mushrooms it took us until after dark to get down. Wild boars are so abundant on that mountain that when the rice is ripe the fields have to be watched at night and the boars driven away. All the fire arms, having been confiscated the people are helpless in the struggle with wild beasts.

In a church further on our way, as we were taking up a collection for foreign missions (two native Korean missionaries are to be sent this year to begin work among the Chinese) a woman presented a bag full of brass cash. She was a lone widow without kin, and was living on the income from a capital of ten dollars. What she brought was her tithe money, which was in addition to her regular contributions to the church.

I also noticed in many churches on this trip that the collections contained small bags of grain brought by the women of the congregations. Each bag had the name of the donor on it, and the gift was properly credited. At least some of the women who were bringing the grain were saving it every day from their scanty meals, which, as you know, consist of boiled rice, or millet, or barley, with some pickle as an appetizer.

Another thing that came to my attention was that at a number of the churches, at the end of our meetings the rolls were called and the members responding made reports as to the individual preaching they were doing. In these churches a number of men and women had pledged themselves to assume the responsibility for one or more individuals outside the church to whom they were to preach, and at certain intervals they were to give their reports as to how many times they had talked to the individual and with what effect.

While on this trip I visited a group of three churches which are supporting a native pastor. The central one of these churches is in a large town where a fair is held every five days. The whole commerce of the neighboring villages is centered on this fair. Consequently when the fair comes on Sunday some Christians whose means of livelihood depends upon this fair, find it difficult to observe the Sabbath strictly. The native pastor had remonstrated with them but without avail, and so on my arrival there we decided that the offenders must be disciplined. At the public service their names were called off as those put on suspension. This means prohibition to partake of communion and leading in public prayer, and cutting off from election as church officers. The suspended numbered twenty in the three churches, and they included some of the best contributors. But the pastor insisted that even if he lost a part of his

salary he still felt that the churches must be purified. It may appear to you as severe and perhaps unjustifiable discipline, but with the infant churches here it seems the proper way, and the people themselves take it as a matter of course. It was rather awkward when I had to put under discipline the man at whose house I was being entertained. This slackness in Sabbath observance on the part of some of the Christians in these three churches was really the only flaw. Aside from that the churches were doing very well. Besides paying the full salary of the helper, they had put up good church buildings, and the Central church was supporting a strong school.

Later on this trip I baptized a man who for over 20 years had been married to two women, and finally provided a separate home and an income for the younger wife and her children. The woman who is a Christian, too, willingly accepted the separation, and the family is happy in their realization of doing what we feel to be God's will.

As I was about to bid good-bye to my Korean friends who had been travelling with me I met with an experience that is worth noting. Twelve days before that I had met a man in one of the churches that proved to be a kind of a modern St. Francis of Assisi. Sometime after his conversion he felt called to renounce all his worldly possessions and to give himself up completely to serving the sick brethren. He was neither a doctor nor a nurse, but as there are in that part of Korea a number of mineral springs which are supposed to have curative powers, this man conceived the idea of carrying the health giving water to the sick Christians. With a big jar fastened to a rack on his back he travels miles to wherever he hears there is a brother that might be helped. He has absolutely no means of subsistence, and does not want to have any. He accepts whatever food is offered to him, or, if his attire is worn, some articles of clothing. But under no consideration does he take any money.

When I first met him I was having difficulty in getting a carrier for my load. Hearing this he volunteered to carry it for me. I was willing to accept his offer, as it is not uncommon for Christians to act as my carriers, receiving a fair price for their work. After travelling two days with this man, I suggested that I should be glad if he carried my load to the end of the journey, of course, fully expecting to pay the proper price. The roads were so rough and the passes so high, that it would have been impossible for a horse to travel. My own feet got so sore that it caused me agony to walk. But this man trotted after me with a hundred pound load on his back, always cheerful and never missing a chance to express his appreciation of the opportunity to listen every day to my preaching. Finally, when the time for parting came, I handed to him what I thought was fair remuneration. But the man immediately returned it, and no amount of persuasion or reasoning, or appeal to my authority as pastor, had any effect. Even when I reduced the amount considerably, he still refused to accept any money, assuring me that his work was only a small return for the privilege of learning so much of the Bible, and that his only



regret was that he had nothing to give me to help with my travelling expenses. At last, I literally forced a small amount into his pocket, telling him with as commanding a voice as I could use, to spend it in getting himself some winter clothes. Even then, just as I was starting I noticed him trying to adjust something in one of my packages; I was suspicious, and so went to examine the package and found the money I had given him tucked away. I pretended I was quite angry with him, and, confused he finally took the money and gave us his last profound salutations. On account of his constant wanderings this man had not met with a missionary who could baptize him, and it became my privilege to perform the rite for him, although I felt like saying "I have need to be baptized of thee."

On this trip the total of baptized adults was one hundred and twenty-five, and of children fifteen. In addition to this some one hundred and fifty were received as catechumens. The total number examined was about five hundred.

Out of the forty days spent on this trip only two days were given to rest in Taiku. The rest of the time was spent on the road, covering, largely on foot, about four hundred miles of some of the worst roads in Korea.

On returning to Seoul I found my city church in good condition, and the Helper and Bible-woman doing good work. On Thanksgiving Day the people made a liberal offering for the Korean Board of Foreign Missions, and on Christmas, instead of spending money as we do, on mutual presents, they took up a collection, using a small part of it for the decoration of the church and light refreshments at the Christmas exercises, and laying aside the rest of it to be added to last year's collection, intended for the purchase of a church bell.

## A COLPORTAGE TOUR.

BY REV. J. McEACHERN, SOUTHERN PRESBYTERIAN MISSION, KUNSAN.

Early in May I met Messrs. Hobbs and Lomprey of the British and Foreign Bible Society accompanying a group of ten colporteurs on a trip through the county from Chunju to Kunsan and joined them with the purpose of learning all I could about the work of colportage in Korea.

Knowing that some of the colporteurs working under the supervision of the Southern Presbyterian Mission needed something to stimulate their sales and work generally, I was particularly interested in observing the things they needed most, and just how their deficiency would be remedied by these brethren who came especially to meet those difficulties and make the proper application where the demands were most in evidence.

The four days I was with them, we travelled through varied ter-

ritory which presents a good illustration of what colporteurs can do under ordinary conditions on average days with a reasonable amount of work and intelligent application of the proper methods of presenting the Gospel and selling the Scriptures. The cumulative result of the eight days work shows that these ten colporteurs sold more than 2,000 Gospels—ranging from 12 to 68 sales per day.

Every morning, after prayers, before beginning the day's work, we all gathered to receive instruction from Mr. Hobbs, who laid special stress upon the observation of the following principles of work. A proper refrain from too much haste in covering territory or in seeing too many people during the day, or any thing that would render their work less intensive; also care with regard to courtesy and proper appreciation of the position of others, and by all means to leave a good impression upon the purchaser or any person with whom he might come into contact on the road, even to the point of giving back the money, if a purchaser should change his mind and so desire. These among many other suggestions given, struck me as being very necessary and particularly timely because some of the men were inclined to intimidate their hearers with argument and over awe them into a purchase. I also observed the care exercised to prevent the men from asking women to purchase Scriptures unless their men folks were present. Everything was done in a way calculated to leave the best possible impression for the acceptance of the Gospel message.

I observed that the colporteurs were not going into the heathen villages as much as I thought they were, rather preferring the easier well trodden paths to the churches. So in order to test this principle, two days were spent entirely in territory where there were no churches within easy reach, and lots of villages. It was during this time, that some of the men sold more books per day than they sold on any other days of the trip, and no one sold less than the amount reasonably expected from them by the Mission. Besides this the men were directed to go alone or in twos in order that they might not be subjected to the influence of a foreign presence, nor feel the effect of having some attraction near, and in each case they made appreciable progress and the improvement as indicated above. They were all greatly encouraged over the possibilities of intelligent application of proper methods to their work.

I firmly believe that our men in the future will show the effect of this stimulation, in greater and better work, and I believe also that any other colporteurs in Korea will improve their work in a proportionate degree, as they employ the help and suggestion offered by the Bible Society. Not only do I believe that more Scriptures will be circulated but that colportage will be even a greater evangelistic agency than in the past.

## CHEMULPO MISSION IN 1913.

BY REV. BURKE R. LAWTON.

It was with a feeling of satisfaction that we received our appointment at last Conference, and anticipations were many that now at length we were to enter in a real way upon the work we hoped to do. These anticipations have been in large measure realized, and it is with profound gratitude to God that we record his dealings with us among these most loyal people to whom we have come.

Fourteen trips have been made from Chemulpo, two of them being one-day trips, and the longest, fifteen days, a total of an even 100 days. Five country Bible classes were held, covering 25 days. Mrs. Lawton and I both taught, and the total average attendance was 157 men and 170 women. In addition to this was the ten-day Chemulpo class in February, enrolling something over 100, in which I taught two periods. Our land travel has been on foot with the exception of the first trip, when we had a half-donkey each, and Mrs. Lawton's most recent trip of which the last 25 *li* were by chair. I am aware that the 1,180 *li* by land will not loom up conspicuously large beside many fellow-missionaries' records, but there is consolation in the thought that while some of them were covering weary distances on dust-laden foot, or pursuing their staccato journey by pony-back, or even dashing past astonished natives upon the odoriferous motor-cycle, we were riding first-class on the luxuriously furnished sampan, or the fragrant Korean boat, over waters calm and peaceful (at times). Among the 119 hours thus whiled away, each hour of the twenty-four has its representative.

The work covers 75 churches and groups, in addition to the two Chemulpo churches. We have been able during the year to visit about 60, and counting duplicates, have made 83 visits. Of the twelve Quarterly Conferences outside of Chemulpo all have been held at least twice, and several three times. District Superintendent Brother Deming "ably assisted" in nine of the 33 held. The gain in membership on the circuits without a native ordained pastor, has not been great, but we believe those admitted are worthy. I have received 44 into full membership, and baptized 40 adults; a much larger number were rejected as not yet fitted for the church relationships for which they appeared as candidates. Most of these have taken our decision in good grace, and it has been a real pleasure on the recent trips to find these waiting for us with the catechism more or less well learned. Some when shown the reasonableness of it have preferred to wait and study more, in order that instead of getting in by the skin of the teeth, they may have an abundant entrance. As a rule the circuit pastors receive members on probation, although during the year I have admitted 27 to that relationship. It has been my privilege to christen 83 children, dedicating them to God, and seeking to impress upon the parents the magnitude of their responsibility. Two couples have sought my official aid, speaking after the manner of the West, and I trust they are to-day living in peace and harmony.

Over all the work I have insisted that the Class Leaders' course be studied and passed by those holding that important office. The time has gone by, it seems to me, when anyone who possesses a little extra zeal may be put forth as leader. With the Bible classes available, and an increasing number of good books being issued, we have a right to require that our sub-pastors be men and women of reasonable intelligence, well grounded in the things that make for a reasonable faith.

Pastor Yi Ik-mo, of First Church, Chemulpo, is the right man in the right place. His conduct of the affairs of the church leaves little to be desired. An exceedingly profitable series of meetings was held during the session of the February Bible class, Pastor Yi being assisted by Brothers John Thomas and O Kei-sun. There was much heart-searching, and some real spiritual victories were gained.

The work on Tuck Chuck island had advanced notably, spreading to another village where a goodly number of new believers has arisen. On my trip last month I was confronted by as fine a group of young people as I have seen, nine of them, presented for baptism. As they had believed but six months or so, I had them wait till fall, at which time I anticipate with pleasure a meeting with them.

Pastor Choi Chok-il, of Chin Yum circuit, is the "Old Faithful" of our group. With planet-like regularity he makes his round of three islands, if there is a boat to be obtained; and if he is not as eloquent as Apollos, like Paul he carries the burden of the care of the churches, administering discipline, and winning the hearts of his people.

Kim Kwang-kuk, one of our bright young Seminary students, has taken up the work on South Kangwha circuit with zest, and is at present aiming toward the union of a group of five or six of his churches which are near enough together to make a single congregation practicable. Already two of these churches have signified their intention to worship together.

At Kangwha City Brother Cho Nai-duk has shown fine organizing ability, and the temporal affairs of the church are in a prosperous condition. The church recently raised its amount of self-support from 10 *yen* to 12 *yen*, and looks forward soon to being able to pay its pastor's entire salary. The people are still waiting for their church, and in the meantime many worship outside the crowded house when the weather is fine, and remain at home when it rains. The fund now reaches a little over 2,000 *yen* including a recent gift of 100 *yen* from Mr. Heintz of Philadelphia. A fine site is waiting for a respectable edifice.

Time does not permit individual mention of each preacher, though all are doing creditable work. Two are recommended for reception on trial in the Annual Conference; four have been attending Theological School, one of whom has just graduated.

School work in this section may be said to be holding its own. The small support the Mission is able to give is barely sufficient to keep things going at their present rate, while advancement is not only desirable, but imperative. We cannot long hope to retain suitable teachers at present

salaries, and teachers acceptable to the educational authorities we must have, or close up. The Chemulpo Boys' School has a new set of teachers, but the four of them are supposed to handle five rooms, and the result is sometimes a little short of absolute peace and order. The boys' schools under my direction number 18, with 590 pupils and 41 teachers. A number entered Pai Chai High School this spring, three of them under the scholarship contract to give a certain term of service as teachers after their graduation. A school has recently been opened on Yung Heung island, with a Pai Chai graduate as one of the two teachers.

An advance of 15% in self-support made at the spring conferences is a hopeful sign. Some of the churches are just waking up to their possibilities in this direction, while others will soon be giving as much as may well be expected of them. We are ready to fall into line with the program of an annual ten per cent increase, and believe that our people, extremely poor islanders though they be, will measure up to the increasing burden.

Personally, the year has contained much of pleasure. It has brought a much coveted opportunity for a more extensive use of the language, and a feeling that some progress has been made toward attaining its use. The health of both Mrs. Lawton and myself has permitted us to travel together with the exception of the last trip, and many were the expressions of disappointment on the part of the women when they saw that the "Pu-in" was not with me. The earnest solicitude manifest by all in Mrs. Lawton's illness was very touching, and is an additional tie binding us to them. It is our prayer that we may be given many more years in which to labor with such a people for the bringing in of the kingdom of our Lord and of his Christ.

## PYANG YANG NOTES.

At home June is the month of commencements and weddings and here in Korea Pyeng Yang commencements have kept the public busy and at the same time furnished much pleasure. Of weddings I cannot speak with the same knowledge, but with a language school of some sixty students in operation in June and July, with English, Korean and Japanese in which to express oneself, it would not be startling if weddings, even though belated, should also have their commencements.

At the College, nine young men already with noble attainments according to the class historian, were graduated with the usual ceremonies. Dr. W. D. Reynolds of Chung Ju, delivering before a large and appreciative audience the Baccalaureate sermon on the call to the ministry. The orations on commencement day proper were delivered by three of the graduating class, two having been selected by the faculty and one by the class themselves, and the diplomas presented by the President of the College, Rev. W. F. Baird. The exercises had been planned for out of doors but an inopportune shower made it necessary to transfer them to

the First Presbyterian Church. The pretty floral and other decorations, and caps and gowns of the faculty and graduating class, making the scene not lacking in contrast to that of the customary services of the church. After the exercises there was a Korean feast provided by the students for the faculty and graduating class, which may in time become the Alumni banquet. Class day was a new feature here, which both the graduates themselves and their relatives and friends enjoyed immensely—the class poem-recited in old Korean troubador style affording much amusement to all—the tree planted on the lawn as part of the exercises will probably in future days be greatly prized. During the week the new College Recitation Hall was dedicated with appropriate services. Rev. Mr. Erdman, of Takiu and Mr. Kim Sun Tu an alumnus of the College, delivered the addresses. The Women's Bible Institute also held graduating exercises, the weeks features closing with the graduation of thirty-eight men at the Theological Seminary six of whom were ordained by the Presbytery which met the following day. Several visitors from Japan were present, the number including President Harada of Dōshisha University at Kyoto. These meetings together with church Officers Conference; Teacher's Institute and the beginning of the Korean Language Class brought us many visitors and quite enlivened what is not ordinarily a dull place. The weather throughout the Language Class has been ideal and judging from appearance every one has been comfortable, able to do good earnest effective work on the language secure proper amount of diverse and pleasant exercise, and enjoy themselves socially to such an extent that these days will probably be long remembered by all. The musical and literary entertainments provided by the class were greatly appreciated and gave unbounded pleasure to all—I believe especially so to the Koreans who were able to be present. A chorus also sung at the Central church giving the Koreans an example of part singing which it is hoped will encourage them to greater effort to improve their own singing.

Baseball games between the foreigners and the Koreans have afforded some entertainment even if they have not been an exhibition of the fine points of the game. The Koreans have generally been victorious showing that it has become a game more commonly played than heretofore, and also that the Korean can develop efficiency in any of the sports which foreigners enjoy. Fortunately the Language class lasted long enough to permit a mutual celebration of the Fourth of July—our British cousins apparently enjoying the day as much as the rest of us, the afternoon was given over to a pic-nic in the clean grassy woods in the vicinity of Kija's Grave. Games served to whet the appetite for dinner which was food for postprandial fires of eloquence which burned with proper Fourth of July scintillation. Seriously the day emphasized not separation but unity and kinship and the National songs of both countries showed one could be patriotic and yet friendly. We miss greatly the many friends whose kindly cheerful presence made us all the happier during their stay in our midst and hope with pleasurable anticipation for their coming again.

## A PROTEST AND A COMMENT.

Mrs. (Col.) Hoggard writes with regard to the notice in the July Field, of the decease of Capt. Kohler, that the statement that she lived amongst most unsanitary surroundings, was "absolutely false," and that it cast "great reflection in Col. Hoggard and herself and the Salvation Army."

She says that, "Capt. Kohler was sent to itinerate in the Wang Dang Dong district until the warm weather, the house she lived in was one built by the Salvation Army and was in our own compound. It is situated on a hill and is quite apart from the Korean houses in the village. The room she occupied was as bright clean and healthy as any other houses used by the missionaries when itinerating. *There was nothing in her surroundings either in Wang Dang Dong or in other places in the district she visited to cause her taking any fever.*"\*

It is really a bit touching as well as a bit amusing to see how sensitive missionaries are about the good reputation (from a sanitary aspect) of their field of work. How keen they are to take the lists in defense of the perfect, healthfulness, and desirability of these native towns or villages. True, missionaries have itinerated in these places and repeatedly encountered Small-pox, Typhus, Dysentery, Cholera, Typhoid, Relapsing Fever, Diphtheria, Scarlet Fever, Meningitis, and other little ailments, and here and there, somebody has succumbed, and won a crown of glory. We all know, who have done any itinerating, that we may meet a similar fate, we know that native villages are not health resorts, we know if we will be honest with ourselves, that even our own dear stations are not perfect in this respect. *Tho of course our own in particular is much better than any other;* but we will not allow any one else to make any charges against them in *public*. In fact to hear some people talk, you would wonder what need there is for any of us to remain on the field. The people possess all the virtues, the itinerating is a dream of delight, and each man's station is above reproach. Even in Seoul, Pyeng Yang, Syen Chen, Taiku, nearly all our stations, men and women have met unhappy conditions and been victims of Typhoid or Typhus, or Dysentery, or Small-pox, there have been some sufferers in all of these large stations, by some one if not all of these diseases.

But as for the native villages we, most of us, know to what we are going when we itinerate, we expect certain conditions. We perhaps, are even tempted to glory in them, as Paul gloried in persecutions, necessities, distresses for Christ's sake, and became "a fool in glorying," telling over the tale of his difficulties, and rejoicing in them. It was in this spirit we wrote what we did about Capt. Kohler's "*surroundings*," not making any particular reference to her house.† Most of those who itinerate, will perhaps smile a bit over Mrs. Hoggard's statement that "the rooms she occupied were as bright clean and healthy as any other

\* Italics ours.

† We had also received information from ordinarily reliable persons.

house used by missionaries when itinerating." How bright clean and healthy the places commonly visited by missionaries are, experience can tell much, we knew Capt. Kohler had been in a country village, and helped nurse a case of Typhus and we drew what one would suppose, after long years of experience, the obvious conclusion. Most of the young lady missionaries, go out and meet conditions in the rough, and stay in the peoples homes, or the little churches, and so we believe do the Salvationists very often. *We are proud of them for it* tho we wish it need not be. This matter of highly esteeming *our* people, *our* station, and *our* work, is one of the most common proclivities of every missionary, and is no doubt God sent, only let us beware of carrying it too far, to the point where we are in danger of becoming absurd, and where we become blinded to very real and crying needs and faults, which call for careful and painstaking cure.

We greatly regret that this paper was mislaid during the editor's absence in the country and therefore is so very late in appearing.

## KOREA CONFERENCE.

The sixth session of the Korea Conference of the Methodist Episcopal Church met at the Chong Dong Church, Seoul, at 9 a.m. June 6, having been preceded by two days devoted to Mission meetings and examinations of under-graduates. This was the twenty-ninth annual gathering of the Mission. Because of the unavoidable detention of Bishop Lewis in America Bishop Bashford was cordially invited by Bishop Harris to come and assist in the Conference. Bishop Hiraiwa, of the Japan Methodist Church, was also present, and all the Bishops participated in the communion service, in the ordination of elders and deacons, and in a baptismal service. It was expected that the names of the three Bishops would be affixed to each of the certificates of baptism.

Bishop Harris presided at most of the business sessions, while Bishop Bashford had especial charge of the devotional hour which had been set apart in the middle of each forenoon to afford an opportunity for many others to enjoy the blessings which the occasion afforded.

All the business of the Conference was conducted in the Korean language, including the reports read, and there was so much to do that there was no time for a session in which the reports could be presented in English.

The only times English was the prevailing speech was at the two afternoon sessions of the Woman's Conference, when the ladies of the W.F.M.S. presented their highly gratifying reports in English.

On Sunday Bishops Hiraiwa and Bashford preached to a Methodist mass meeting on Fai Chai compound in the forenoon, and in the afternoon both again spoke in the Y.M.C.A. building, Bishop Hiraiwa addressing



the Korean Y.M.C.A. and Bishop Bashford preaching one of the best sermons ever heard in Korea at the Union Church service.

An important step was taken when Methodist responsibility in helping to educate Korean medical students was recognized, and Dr. J. B. Van Buskirk was definitely appointed to teach in the Severance Union Medical College.

Dr. I. N. Miller was appointed to medical work at Kongju, temporarily absent from the field because of Mrs. Miller's ill-health.

Dr. E. D. Follwell has returned from furlough and resumed his work at Pyeng Yang, and Dr. A. G. Anderson is building the new hospital at Wonju, while R. R. Reppert becomes district evangelist on the Wonju District.

The new hospital at Haiju, under the direction of Dr. Norton, is nearing completion, and will be dedicated in October.

Dr. W. A. Noble has returned from furlough and becomes Superintendent of the Seoul District, Missionary in Charge of Wonju District, and instructor in the Union Methodist Theological School.

E. M. Cable and F. E. C. Williams are home on furlough.

There has been a gain of 447 in full members, but a decrease in probationers and in total adherents. Two thousand and forty-two probationers were received during the year. There was an increase of forty Sunday Schools, an increase of over three thousand *yen* in pastoral support, and an increase of over five thousand *yen* in the total amount collected.

There are 112 boys' schools, with 3,448 pupils, and 67 girls' schools with 2,433 pupils, showing a slight decrease.

Conference adjourned on June 12th, after a full week of strenuous work.



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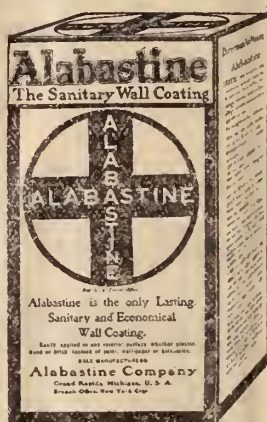
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